

NATIONAL COUNCIL OUTLOOK

BROOKLYN
PACIFIC SCHOOL
OF RELIGION

October, 1952

Evangelism

On Main Street

Christians in a Divided World

By SAMUEL MCCREA CAVERT



"What's Your Trouble?"

By BEATA MUELLER



Toward Lasting Peace



Mission Study without Tears



500 Pamphlets—and One Book

By ELIZABETH GEYER



Something Happened at Purdue

By JAMESON JONES

EVANGELIST CHARLES TEMPLETON ♦



Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

Department of the Church and Economic Life, General Committee, New York, N. Y., October 3, 4
Broadcasting and Film Commission, Executive Committee, New York, N. Y., October 6
Broadcasting and Film Commission, Board of Managers, New York, October 7
Commission on General Christian Education, Executive Committee, Green Lake, Wis., October 11-13
Church World Service, Board of Managers, New York, N. Y., October 15
General Committee on Research and Survey, New York, N. Y., October 21
Department of Social Welfare, New York, N. Y., October 24
Church Conference of Social Work, Executive and Program Committees, Cleveland, O., October 25, 26
Department of International Justice and Goodwill, Fall Meeting, New York, N. Y., October 27
Department of Town and Country Church, Columbus, O., October 28
Convocation on the Church in Town and Country, Columbus, O., October 29-31
Department of Pastoral Services, Fall Meeting, New York, N. Y., November 12
General Board, New York, N. Y., November 19
General Department of United Church Women, General Meeting, Denver, Colo., December 9
General Assembly, Denver, Colo., December 9-12
Joint Department of Stewardship and Benevolence, Conference on Wills, Annuities and Special Gifts, Cincinnati, O., December 15, 16
Joint Department of Stewardship and Benevolence, Cincinnati, O., December 16-18

Other Meetings

United Lutheran Church in America, Biennial Convention, Seattle, Wash., October 8-15
World Council of Churches, Conference of U. S. A. Member Churches, Executive Committee, New York, N. Y., November 20
Friends of the World Council, Annual Meeting, New York, N. Y., November 21
American Bible Society, Advisory Council, New York, N. Y., December 3
Third World Conference of Christian Youth, Kottayam, Travancore, India, December 11-25
World Council of Churches, Central Committee, Lucknow, India, December 31-January 9

Going to Denver December 9-12 for the General Assembly?

Send registration and \$5.00 fee to:

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Director of Registration
297 Fourth Avenue
New York 10, N. Y.

Vol. II, No. 8, October 1952



National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church	Moravian Church In America
African Methodist Episcopal Zion Church	National Baptist Convention, U.S.A., Inc.
American Baptist Convention	National Baptist Convention of America
Augustana Evangelical Lutheran Church	Presbyterian Church in the U.S.
Church of the Brethren	Presbyterian Church in the U.S.A.
Colored Methodist Episcopal Church	Protestant Episcopal Church
Danish Evangelical Lutheran Church of America	Reformed Church in America
Evangelical and Reformed Church	Religious Society of Friends of Philadelphia and Vicinity
Evangelical United Brethren Church	Roumanian Orthodox Church of America
Evangelical Unity of Czech Moravian Brethren in North America	Russian Orthodox Church in North America
Five Years Meeting of Friends in America	Seventh Day Baptist General Conference
General Council of Congregational Christian Churches	Syrian Antiochian Orthodox Church of North America
International Convention of Disciples of Christ	Ukrainian Orthodox Church of America
The Methodist Church	United Lutheran Church in America
	United Presbyterian Church of North America

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Christians in a Divided World



Report of Faith and Order Conference at Lund, Sweden

By SAMUEL MCCREA CAVERT

THE Third World Conference on Faith and Order, held at Sweden's ancient university of Lund, brought together the representatives of 110 different denominations from August 15 to August 28 to study the differences which keep them apart and possible ways of overcoming these differences. The Lund Conference was the successor of the earlier gatherings on Faith and Order in Lausanne in 1927 and in Edinburgh in 1937.

The Conference met under the chairmanship of the Archbishop of the Church of Sweden, Dr. Yngve Brilioth, with Dr. Douglas Horton of New York as vice-chairman. The deep interest which it aroused in Sweden is indicated by the attendance of the King and Queen at the great service of worship of the Conference in the Cathedral on August 24.

Three main subjects were wrestled with, in smaller sectional meetings during the first week and later in plenary sessions. The first subject was The Nature of the Church; the second, Ways of Worship; the third, Inter-Communion. In each case exploratory work had been



(Top) Lund Cathedral where a great ecumenical service was held, attended by the King and Queen of Sweden (below). (Center) Archbishop Yngve Brilioth (at left) President, and Dr. Oliver Tomkins, Secretary at the opening service.

done over a period of years by a special commission which had published its materials prior to the Conference. The study of the Church had been under the chairmanship of Professor R. Newton Flew (England); the study of Ways of Worship under the chairmanship of Dr. G. Van der Leuw (Holland); the study of Inter-Communion under the chairmanship of Professor Donald Baillie (Scotland).

It was clear from the outset that the significance of the Conference would lie not in offering solutions to the problem of the unity of the Church but in contributing to a fuller understanding of the obstacles to union.

The Conference was in itself unmistakable evidence of a hunger for closer unity among the churches. Even those delegates who found themselves furthest apart were eager to understand each other's views and to foster the at-



titudes which might some day make possible a union that seems impossible now.

The serious consequences of our divisions were emphasized by Archbishop Brilioth in the conference sermon in which he contrasted our present condition with the picture of the Church in Ephesians 2:15-29:

"The growth of the Church is a wonderful thing to contemplate, but it is also a great tragedy. . . . Very often it has seemed as if the external ecclesiastical organization obscured rather than revealed the work of Christ. The harmonious, growing building has become a series of uncompleted structures for which divine authority has been claimed, in which the Gospel has been enclosed and fettered, which have separated from each other the friends of the Redeemer."

Underlying all the discussions was the

verse our normal structure of church organization. The implication of our confessed unity in Christ, beneath and above our divisions, is that *we should do together everything except what irreconcilable differences of sincere conviction compel us to do separately*. Our present structure of Christian cooperation is too often based upon the assumption that we do everything we can separately, and only when we have reached the end of our resources then do we act in unity."

One of the most original contributions to the discussion was made by Professor Edmund Schlink of Heidelberg, who in an address markedly "eschatological" in its outlook, urged that we think less of the past history that has produced our separations and think more of God's will for the age to come:



The vice-president of the World Council's Faith and Order Commission, Dr. Douglas Horton of New York, general secretary of the Congregational Christian Churches.

"Let us hurry forward on our way through the world and not stand still and not look back. Let us live by expectation instead of digging ourselves into the past. Let us tear away our eyes from the hardened one-sidedness of those historical events in which the divisions of the Church took place. Let us direct our eyes toward the much deeper division (between Church and pseudo-Church) which the Returning Lord will effect in all the churches, and upon the unity of the eternal splendor which He will bring with Him. In the forward-look the past will take on a new light and many problems which still seem insoluble to us will resolve themselves."

The question as to what kind of unity God wills for the Church was often to

(Continued on page 8)

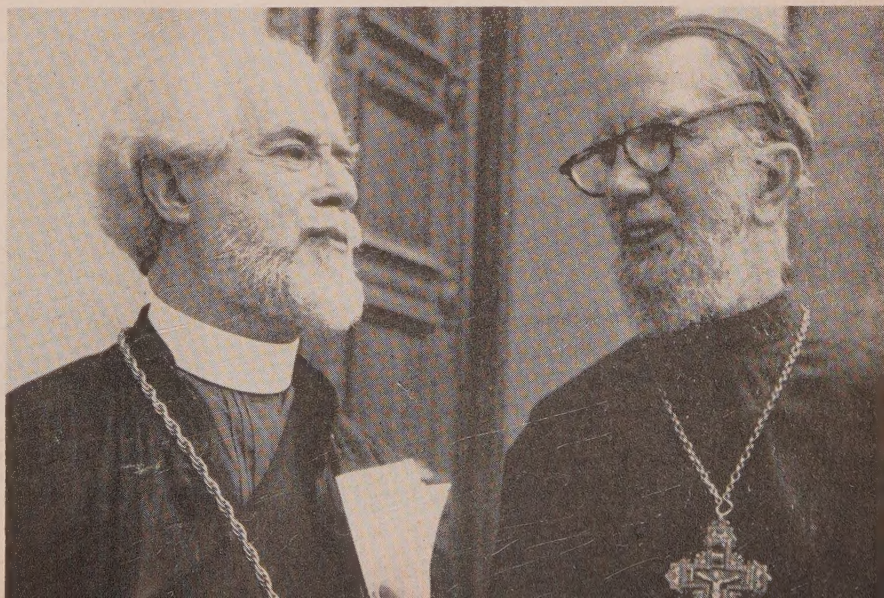


general recognition that in spite of the disunity among the churches as institutions, there is a basic unity which arises from a common relation to Christ as the one Lord and Savior. This existing unity, it was clear, is not only a matter of the spirit and purpose shared by all Christians but also of a wide area of agreement in faith.

It was clear, however, that the churches are not adequately manifesting to the world the unity which they now have by reason of their faith in our one Lord. As Dr. Oliver S. Tomkins, general secretary of the Faith and Order Commission, put it:

"Which has the bigger place, in terms of time and money spent by living men and women in the organization of our church life,—the things which we do together or the things which we do separately? I believe that if we took seriously our 'given unity in Christ' it would, in course of time, completely re-

(Above) Processional to Lund Cathedral for ecumenical service. Front row, Rev. Floyd W. Tomkins (left), American secretary of the Faith and Order Commission, and Dr. Henry Smith Leiper, former associate secretary of the World Council. Second row, Greek Orthodox Metropolitan Athenagoras (left) and Archbishop Yngve Brilioth of Sweden, Commission Chairman. (Below) Metropolitan Athenagoras (left) with Father Georges Florovsky, Dean of St. Vladimir's Orthodox Seminary in New York City.



"What's Your Trouble?"

TV's first religious
husband-and-wife team
offers "theology in
everyday language"
to troubled viewers

By BEATA MUELLER

A UNIQUE series of TV films on the Christian faith and its relevance to the troubles of everyday life will start appearing on the nation's television screens this month.

Entitled "What's Your Trouble?" the series of 15-minute films features Dr. and Mrs. Norman Vincent Peale—the first ministerial husband-and-wife team on television—in informal discussions of how religious faith can help people deal with the problems that arise on their jobs, in their marriage and family relations and in their personal lives.

The series is sponsored by the National Council's Broadcasting and Film Commission and is being distributed with the aid of ministers and laymen who act as the Commission's contact with local TV stations.

The atmosphere of the program series Dr. Peale describes as that of "the pastor and his wife visiting the neighbors in their living room, talking things over, and seeing how God can help."

Dr. Ronald Bridges, executive director of the Broadcasting and Film Commission, feels a major aim of the series is to lead its viewers to talk their troubles over with their own ministers—or with some friendly minister in their community.

He points out that the program is planned for the audience outside the churches, as well as those who already have church affiliations.

Dr. Peale himself is convinced that more people than ever before are interested in religion—"only some of them don't realize it unless you put it to them in terms of their own lives."

Although occasionally accused of ignoring theology, Dr. Peale believes



Filming Dr. and Mrs. Norman Vincent Peale in their TV show, "What's Your Trouble?"

theology is vitally necessary as a basis for real Christian belief.

"But for people who aren't theologians," he maintains, "you have to present the statements of theology in everyday language."

He presents Christian doctrine in everyday language to some 4,000 people every Sunday at Marble Collegiate Church in New York City.

He has been pastor for 20 years at Marble Collegiate, whose ministry dates back to the days of the old Dutch settlers.

One of his pioneer ventures there is the Marble Collegiate Church Clinic, where a dozen psychiatrists and psychologists give counsel to the troubled, in close collaboration with the church's three ministers.

His belief that science can be a worthwhile ally to religion is expressed not only through the clinic but through his weekly network broadcast, a syndicated newspaper column and such books as "The Art of Living," "Not Death at All," and "The Power of Positive Thinking."

On the television program, it comes out in a blend of Scriptural quotation, easy anecdote to illustrate a point and suggested techniques to put the Scriptural passage into practical living.

Sometimes a Bible passage itself is

suggested as a remedy, as in one discussion where reading and reflection on the 23rd Psalm is recommended to quiet the day's tensions and anxieties.

The program was tested before it was filmed as a "live show" on a local New York TV station. By the end of the 13-week series the station had received what experts called a remarkable response in letters from a mid-morning audience.

Part of the attraction is Mrs. Peale, who brings to the program her own share of comment, wifely reminders and occasional chiding of her husband for forgetting to take his own advice on something.

Herself a minister's daughter, Mrs. Peale shares her husband's interest in people as well as his church interests. She is active not only in Marble Collegiate Church, but in many national church groups.

A former president of the Women's Board of Domestic Missions of the Reformed Church in America, she is now a member of the National Council's General Board and is active in many of its units, including the United Church Women, the Division of Home Missions, the Broadcasting and Film Commission and the Budget and Finance Committees. She is also chairman of religion of the New York State Federation of Women's Clubs.



"TOWARD LASTING PEACE"



THE United Church Women came into being as a national organization in 1941—the year of the disaster at Pearl Harbor.

All during World War II and during the smoldering "cold war" years that have followed, one of the church women's greatest concerns has been finding ways they could help establish peace in a troubled world.

Their concern was formulated last year in a five-point "Action Program for Lasting Peace." This fall it is underscored again by three events:

—publication of a small book, "Toward Lasting Peace," in which 12 noted Christian women discuss the contributions that can be made in different fields of activity;

—an October schedule of seven regional conferences at which the church women will discuss, among other things, their role as Christian citizens in the community and the nation;

—the 10th annual observance, on Friday, Nov. 7, of World Community Day, the day the women set aside as a special reminder of their role as part of "the neighborhood of nations."

Both the book and the suggested order of service for World Community Day include a reiteration of the five-point action program for peace: to pray "that we may be used for peace;" to "live democracy in our home town every day;" to know and support the United Nations as "next to the churches, today's best instrument for peace;" to share "our abundance of spiritual and material resources" with the needy of the world; and to study and discuss with family and neighbors the issues of the peace.

At the regional conferences, women from 34 states will take up special aspects of the five-point program: the United Nations; technical assistance programs in relation to the missionary enterprise overseas; race relations and civil liberties in this country; and the need for voting and acting as Christian citizens in local and national politics.

The three-day conferences, under the general theme of "Seeking the Nation's Righteousness," are being held this

month at Hutchinson, Kan.; Oklahoma City, Okla.; St. Paul, Minn.; Jacksonville, Fla.; Richmond, Va.; Harrisburg, Pa.; and Grand Rapids, Mich.

On Nov. 7, in more than 1800 communities across the country, women will observe World Community Day with dedications of cartons of infants' and children's clothes they have packed for youngsters in refugee and D.P. centers abroad.

In previous years, they have sent overseas millions of bundles of diapers, shoes, clothing, towels, soap, school supplies and sewing materials for relief, and contributed hundreds of thousands of dollars to support their work for a peaceful and orderly world.

This year their offerings will be used in part to send medicine and vitamins to children overseas and partly for their own action program for peace.

In their new book, "Toward Lasting Peace," there is a description of the women's action program in terms of the entire Christian Church, written by Dr.

Georgia Harkness, professor at Pacific School of Religion.

In addition to the Church, the book's essays cover the contributions to peace that can be made in the family, the schools, the arts, agriculture, labor, business, government, and other fields.

The book's distinguished contributors include such Christian women as Mrs. Douglas Horton, a vice president of the National Council of Churches and former president of Wellesley College; concert singer Marian Anderson, and Senator Margaret Chase Smith of Maine.

In her essay, Dr. Harkness urges that the Church put forth an effort for peace as total as the effort a nation puts forth to wage war.

But, lacking this, she adds, "even a dedicated minority can make a vast difference."

"The Christian women of our churches," Dr. Harkness predicts, "could turn the present tide of hysteria, hatred and fear into courses of constructive good will for all mankind."

Mrs. James D. Wyker, president of the United Church Women, presents the first copy of "Toward Lasting Peace" to Mrs. Eleanor Roosevelt, U.S. representative to the United Nations. The book, sponsored by the U.C.W., has essays by 12 prominent church women in home life, government, church work and the professions.



At the meeting of the Executive Committee of the World Council of Churches, held in Nykøbing, Denmark, August 11-13, arrangements for the Assembly at Evanston, Ill., in 1954 were the main center of attention. While some of the plans are still subject to final approval by the larger Central Committee at its annual meeting in Lucknow, India, next winter, it is clear that the preparations are already well advanced.

Assignment of 600 seats in the Assembly to 160 member denominations, in such a way as to secure fair representation, both confessionally and geographically, was outlined in detail. During the week preceding the meeting of the Executive Committee, a study conference had worked out a series of recommendations for the development of the several themes to which the Assembly will devote itself. A preparatory commission will be working, during the next two years, on each of the themes. The chairmen of these commissions are to be as follows:

On evangelism, Theodore O. Wedel, of Washington, D. C.

On the responsible society, G. L. Patijn of the Netherlands and John C. Bennett, of New York.

On international affairs, Kenneth G. Grubb, of England.

On race relations, Roswell P. Barnes, of New York.

On the laity, Hendrik Kraemer, of Geneva.

All of these subjects are to be treated as subsidiary to the general theme, "The Crucified (and Risen) Lord, the Hope of the World." The precise wording of the general theme is still to be determined.

Another chief interest of the Executive Committee was the refugee situation. Dr. Robert C. Mackie reported that more than 100,000 refugees have been enabled to settle in new homes through the work of the World Council and Church World Service. But emphasis was laid on the fact that a refugee problem of tremendous proportions still remains. In part, this has to do with the "hard core" of displaced persons who, on account of age or physical unfitness, are unable to achieve self-support. For many of these the World Council's Department of Inter-church Aid and Service to Refugees has a continuing responsibility. An even larger problem arises from the constant increase of refugees, due to political conditions, in Europe, in the Near East and in Asia.

the fore. Professor Leonard Hodgson of Oxford, theological secretary of Faith and Order, stated the issue sharply in an analysis of what is involved in the conception of unity as "organic." He said in part:

"We too easily take it for granted that we know quite well what unity means. . . . What if the unity God wills for his Church be a unity which, like His own unity, we have not yet conceived in our minds. . . . At first sight this conception (of unity as organic) seems utterly opposed to the notion of a federation of distinct churches. But is it absolutely certain that a covenant relationship between distinct churches, if in it there were realized to the full all the deep implications of the word 'covenant,' might not bind them together into the organic unity of the body of Christ?"

THE greatest obstacle to church union, it appeared at Lund, is in the realm of conflicting views of the "order" of the ministry. The Conference made it even more evident than before that the chief *impasse* is between those who insist that a ministry of men ordained by bishops in an apostolic succession is essential and those who cannot believe that God regards any particular form of order as necessary in all times and under all conditions.

This *impasse* in the matter of order, which constantly came to the fore in the discussion of the unity and continuity of the Church, carried over into the study of Inter-Communion. Here there were the contrasted views of those who hold that the practice of inter-communion at the Lord's Supper would be a helpful step toward unity and those who hold that inter-communion is not possible until full agreement has been reached as to the nature of the sacrament and its administration.

In the study of Ways of Worship there was encouraging evidence of mutual appreciation of the different historic traditions. There was special recognition of the significance of the present widespread revival of liturgical interest. Here again, there was a point of *impasse* in the question whether the right administration of the Holy Communion requires episcopal ordination.

On the question of agreement in faith the chief center of debate was whether the formal acceptance of creeds is a necessary condition for the achievement of church union. Although the great affirmations of the historic creeds were recognized by all as expressing a common Christian faith, there was a

pronounced divergence as to whether any creed, being a human formulation, is to be used as a test of Christian faith and is an essential basis of unity in the Church.

A new note was sounded in the strong emphasis on the non-theological factors—social, cultural, racial, national and political—that tend to produce division. Of this subject Dr. Winfred E. Garrison, well-known church historian, gave a forceful exposition. He laid special stress on the dangers arising from all attempts to secure religious unity by political pressure and the power of the state. The "free church" point of view has seldom found a more convincing interpretation than Dr. Garrison gave it and he won general approval for his insistence that "our quest is for such unity as is compatible with freedom."

The "Message" of the Conference was modestly entitled "A Word to the Churches." Prepared by a Committee headed by Bishop Angus Dun of Washington, D. C., it stressed the moral and spiritual necessity for the churches to take the problem of unity more seriously. One challenging paragraph said:

"There are truths about the nature of God and His Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God. Should not our churches ask themselves whether they are really acting together in all matters except those in which deep differences of conviction compel them to act separately?"

AN important practical outcome of the Conference was the decision, reached unanimously, to integrate the interests of Faith and Order more fully into the structure of the World Council of Churches. Within the Council there will be a Faith and Order Commission of 100 members, normally meeting once every three years, and a "Working Committee" of 25 members, normally meeting annually. Theological commissions will be appointed to study particular problems. The question as to when world conferences on Faith and Order will be held will be determined by the Central Committee of the World Council.

The full report of Lund, including the findings of the Conference on the Nature of the Church, Ways of Worship and Inter-Communion, will soon be available from the New York office of the World Council, 156 Fifth Avenue, New York 10, N. Y.

EVANGELISM

On Main Street

WHEN the OUTLOOK last December printed Howard Aley's article "Youngstown Learns to Pray," many people were skeptical about the National Council's new staff evangelist, Charles B. Templeton, portrayed on the cover of this issue. He was only 36 years old, a former sports-cartoonist on a Canadian newspaper, without the background of a college education.

To be sure, he had taken Youngstown by storm, but could he keep it up? We have tried to find the answer to this question.

It is almost a year since that first mission in Youngstown, and "Chuck" Templeton apparently has confounded the skeptics, as he has successfully challenged thousands to follow Christ.

The mission in Evansville, Ind., last January was typical.

Four thousand people jammed the Coliseum on the opening night of the two weeks' campaign. During the second week the average was 7,000 to 9,000 daily, and on the last Sunday 11,000 managed to crowd in. Nevin Danner, the executive secretary of the Evansville Council of Churches, said: "Not in living memory has any event, secular or religious, so moved this community."

Attendance at the downtown noon assemblies was 3,500, and some employers extended the lunch hour so that their employees might attend. The Evansville *Courier* made this comment:

"Nothing quite like it has happened to us here in a long time. Audiences have surpassed those seeing the best shows, the biggest political gatherings and the most-publicized sports events. These tremendous audiences testify to a spiritual hunger on the part of the people who live today in an age of change and great danger. They also testify to the striking abilities of a most remarkable young man—Rev. Charles B. Templeton."

Six months later, on Sunday July 6, at the invitation of the Evansville Council of Churches, Charles Templeton came back to Evansville for a single united service of all the churches. Ten thousand people came to the meeting, which was held in the Amphitheatre of the Park.

Charles Templeton is dated solidly for 1953 and many requests have come to the Department of Evangelism for 1954.

The 1953 schedule includes: Oakland, Calif.; Canton and Columbus, Ohio;

Chicago; Indianapolis; Denver; Louisville; Richmond and Parkersburg, Va., and Lake Geneva, Wis., not to mention various institutes, conferences and conventions during the month of July.

In addition to his regular schedule of preaching missions, he has taken on these extra-curricular activities:

During July, August and September, he was the speaker over the radio program National Vespers, following Dr. John Sutherland Bonnell.

During July he was one of the faculty lecturers at Princeton Seminary's pastors' institute, giving three addresses on evangelism.

He spoke to more than 10,000 persons at the annual sunrise service at the Michigan State Fair in Detroit at the end of August.

In a booklet published by the Board of Evangelism and Social Service of the United Church of Canada, Charles Templeton sets forth his idea of the evangelism of the future:

1. It cannot merely duplicate the past. It must grow up.
2. It must go beyond a purely individualistic emphasis. It must be the total gospel converting the total man in the total social situation.
3. It must be based on an adequate understanding of the doctrine of the church.
4. It must provide a deeper motive for decision than emotion.
5. It must avoid a dominantly negative emphasis.
6. It must proceed from an adequate understanding of what is involved in conversion.
7. It must call for total commitment.
8. It must study its generation and speak in understandable terms to its unique needs.
9. Finally, it must realize afresh the potential in good preaching.

The Evansville *Press* gave this quotation from one of Charles Templeton's sermons:

"... Millions of men and women who claim to be Christians are not one whit different from others who do not claim it. We can't be ordinary Christians in these extraordinary times.

"Consecration is facing what it means to be a Christian. It is giving yourself absolutely to God and living His Word every day in a life that is clean, upright and shining. Christ and the redemption from sin He provides is the answer to the world's desperate need."

National Council Day

"A Call to Prayer and Thanksgiving for the Ways in Which Our Churches Work Together," substantially as printed in the September OUTLOOK, has been approved by the heads of the communions constituent to the National Council of Churches.

Pastors will receive, or may obtain free, through denominational channels or from the National Council, a six-page leaflet containing the Call, worship suggestions for National Council Day, December 7, and an outline of the National Council's efforts and achievements in its first biennium, which culminates in the coming together of its General Assembly in Denver, December 9-12.

"If everyone who reads these lines," said Dr. Claud Nelson, director of the observance, "will interest himself in seeing that the congregation with which he worships receives and considers the Call, a substantial increment of interest and support will accrue to the observance, the Assembly and the Council."

Stress Protestant Heritage

Our Protestant heritage and principles will be stressed in many churches and communities on Reformation Sunday, October 26. This day commemorates Martin Luther's posting the 95 theses on the door of the Wittenberg church.

Early reports indicate the probability of more than 200 interdenominational or community-wide services throughout the nation this year. Some of these services will be colorful, especially in the larger cities. In some, the flags of the countries represented in the World Council of Churches will be carried in the processional, together with the Christian flag and the flag of the United Nations. In other services large interdenominational choirs will participate.

In addition to community-wide observances, it is suggested that individual pastors stress in their sermons on that day the Protestant heritage and principles.

An order of service for the day has been prepared by the Council's Department of Worship and the Fine Arts, and leaflets are available from the Department of Evangelism for distribution at the service, explaining the origin and distinctive beliefs of Protestantism.

United Fellowship

The United Fellowship of Protestants sets forth its aims and program in an 8-page folder which is available for the asking from the Fellowship, 122 Maryland Avenue, N.E., Washington 2, D. C.



Mrs. D. W. Griffith (right), assistant to Promotion Manager Mrs. Elizabeth Dunn, gives instructions to three volunteer workers assembling 1952 World Day of Prayer Packets. Volunteers had filled 10,500 packets by Sept. 15. Shown above (left to right), the Misses Olive McElvenny, Emma Cragin, Jessie Tullis, all of New York.

A LITTLE publishing agency which produces more than five million booklets, pamphlets and leaflets and one book a year from within the confines of less than one full floor of office space sounds like an impossible business venture. But proof that such a scheme can work is amazingly displayed in a modern office building on New York's Twenty-third Street, where the National Council's Department of Publication and Distribution holds forth every weekday, and often on evenings and weekends.

Established in January 1951, to take over the publishing activities of some 35 units within the 12 agencies which formed the National Council, the department has since that time coordinated all publishing previously handled autonomously, has sizably increased the total volume of production, and in the midst of all other activity managed to move the administration and shipping sections of the department to another building to join the print-shop section—a shift involving material weighing 75 tons, moved by volunteers from within the department.

Booklets, pamphlets and leaflets produced by the department this year had totaled 350 titles by the first week in September, as compared with 242 titles during the entire year 1951. Subjects dealt with run the gamut of interests, with such widely diverse topics as family counseling, social services for older people, prayers and hymns for the Armed Forces, prevention of juvenile delinquency, narcotic addiction and alcoholism.

Written by experts in their fields, the pamphlets are available to anyone who

Five Hundred Pamphlets —And One Book

By ELIZABETH GEYER



Production Manager Don Heldt is responsible for every process between typewritten manuscript and finished booklet. Inbetween steps include layout, art work, negotiations with printer. Left, Mr. Heldt works on a rough layout at his drawing board.

is willing to pay a modest price to cover production costs, and are ordered widely by ministers, lay people in every walk of life and every religion, denominations, social workers, women's clubs and civic groups. Generally, the finished material is channeled out through National Council units and denominations for heaviest distribution, but it often can be ordered directly from the department. The approach to all the subjects covered is described by Mrs. Elizabeth Dunn, department promotion manager, as "not religious proselytizing, but simply written from the point of view of Protestant philosophy and ethics."

To date, the pieces most in demand have been two folders concerning Christian stewardship, "How Can We Give More" and "Immortal Money."

In producing its pamphlets, booklets and leaflets, the department handles every stage of production from manuscript to finished product. All manuscripts are turned over to the department by various units within the Council, and are then evaluated by Director Nor-

man Tompkins and his assistant Donald Ostroth on the basis of general interest, sales appeal and production cost. Because the department is expected to be self-supporting, the sales factor must be judged before the job can go further. If the manuscript passes Mr. Tompkins' scrutiny, it then goes to the copy editor, Miss Irma Kelly, who checks it on the basis of style, accuracy and good taste.

Next taken over by Production Manager Don Heldt, the written material is designed for publication, a process involving page layout, cover design, art work and type of print job. Promotion of each piece is handled by Mrs. Dunn.

The one book published by the department, the *Yearbook of American*

(Continued on page 12)



Miss Lillian Clarke, promotion statistician, takes a short cut in assembling tally sheets used in analyzing which titles people buy most and in what quantity. Miss Clarke also acts as department receptionist.



Report of Fourth Quadrennial Christian Youth Conference

Something Happened At Purdue

By JAMESON JONES

SOMETHING happened to a thousand youth on a university campus in late August.

Youth and their adult leaders came together, so the advance literature said, to be united. They spent five days on that campus, then went home. Maybe they were united, and maybe not. Their conference may have failed of its purpose. But, united or not, these people had an experience. Something happened.

The event: the fourth quadrennial Christian Youth Conference of North America, held at Purdue University, Lafayette, Indiana, August 25-29. The people: mostly Christian youth, ages 14 to 24; some adult workers with youth, some field, and staff people of denominations and councils of churches, a handful of speakers and people with specialized skills, an officially appointed delegation of servicemen. They came from 33 Protestant denominations.

The conference moved quickly through three days, then hit a momentous climax on the fourth day. An address by Dr. James Robinson stopped the meeting, threw schedules aside, and opened a channel for delegates to express their commitment in united action. Speaking on "New Frontiers for Christian Youth," the popular pastor of the Church of the Master (Presbyterian) in New York City, stirred the conference with a dramatic plea for aid to Christian youth in foreign lands.

• Dr. Robinson told about his recent



(Above, left) Jameson Jones, director, confers about the conference program. Left to right: Rev. A. Wilson Cheek, executive secretary of the UCYM; Jameson Jones; Graydon F. Snyder, planning committee chairman; Miss Peggy Leu, UCYM recording secretary, and Donald W. Shriver, Jr., national UCYM chairman. (Above, right) Mrs. Edgar A. Walton directing a rehearsal of "They Came to a City" by J. B. Priestley, given by the Pilgrim Players, in connection with the Quadrennial Christian Youth Conference.

trip around the world. "I am convinced from my observations," he said, "that the great majority of young people have the same hopes and dreams, and that if you take a cross section of them anywhere, when they can be free to express honest, sincere opinions, they all want peace, happiness and security; they all want to find a better way of human and religious living; and they all want to live in friendship and cooperation with all other peoples."

The speaker's message reached delegates. They gave him a ten-minute standing ovation, then shouted, "What can we do now?" The conference held a plenary session right then and discussed specific needs mentioned in the address. Donald W. Shriver, Jr., national chairman of the United Christian Youth Movement, presided over a meeting which lasted an hour and a half past its scheduled time.

And the conference voted unanimously to contribute to a world youth projects fund. Perhaps one reason for this was youth's desire to answer Dr. Robinson's statement of faith in them. "Young Americans are one of the most important and significant assets in Christianity's and democracy's fight against communism," he said.

"Our young people are waiting for someone to give them the challenge, the leadership. But our adult leaders in the

church, the government, and even the secular organizations that are striving for justice and peace in the world, will not take youth seriously."

First, youth need to take themselves seriously. At least, that's an idea presented to the conference by Rev. Charles Templeton, staff evangelist of the Joint Department of Evangelism of the National Council.

"The only hope for the world lies in the church, and what we need is a revolution, Christian style, which will move from the grass roots in the church to the highest echelon."

Asserting that "we can never have a revolution in the church unless we have a revolution in the individual," the evangelist urged people to quit thinking they are Christians because they fill pews in churches. They should have convictions that Christians had in days of the Roman Empire, convictions which move them to go out and change the world.

Start your action right where you live, was the suggestion of Miss Marjorie Penney, director of Fellowship House in Philadelphia.

A picture of that better world, or rather how to build for it, was given in drama. "They Came to a City," by contemporary British playwright J. B. Priest-

(Continued on page 13)

The National Council of Churches, in extending its efforts to interpret the co-operative work of the churches nationally and locally, now publishes "The Religious Newsweekly." This weekly news letter, offering "this week's significant events in America's cooperative church movement—in the community, the nation and the world," has a circulation of 1,500. It is sent to all the councils of churches and councils of church women, and to a growing miscellaneous list of churchmen producing weekly religious news columns and broadcasts.

Edited by the Central Department of Public Relations, *Religious Newsweekly* has been warmly received.

From O. M. Walton of the Council of Churches of Christ of Allegheny County, Pa., comes the comment:

"It fills a genuine need for up-to-the-minute news which we can use in our own releases and as a basis for the weekly broadcast on KQV."

The weekly, two-page mimeographed news letters, each containing eight to ten stories of the cooperative work of the churches nationally and locally, is available without charge to churchmen with weekly religious news columns and broadcasts, and others who need it for publication. It is mailed every Tuesday.

500 Pamphlets— and One Book

(Continued from page 10)

Churches, is an annual directory of some 300 pages which gives a list of all religious bodies in the U.S. and Canada, statistics on church membership and Sunday schools, gifts to home and foreign mission agencies, and valuation of church property. The book also carries a listing of executive personnel of the churches in the U.S. and Canada.

A third phase of the publishing business handled by the department consists of producing literature for special events sponsored by the National Council. These include Worldwide Communion, World Community Day, World Day of Prayer and Reformation Sunday. During September, for example, the department has handled the production, packaging and mailing of 10,000 packets of printed material to be used in connection with 1952 World Day of Prayer.

During September also the department was especially busy preparing material to be used in nationwide observances celebrating publication of the Revised Standard Version of the Bible on September 30.

A hint to would-be publishers: you'll never be bored if you have an office like this—there isn't time.

ELECTION CAMPAIGNS . . .

the American Way

a statement approved by America's political leaders

WITH the free world looking to American democracy for leadership and inspiration in the struggle against totalitarianism, all eyes are focussed on our election campaigns. Nothing is healthier for self-government than out-spoken political discussion; but nothing is more harmful to a self-governing people than confusion of the issues by base appeals to racial and religious bigotry.

In the light of the pre-eminent role which the United States is playing, it is incumbent upon us to prove that in our democracy, men of all races, creeds and national origins participate in our government as free and equal brothers under God.

We, therefore, urge all candidates to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof.

We urge all citizens to reject political arguments based on racial or religious prejudices and to rebuke those who make such appeals. We suggest that in every community a non-partisan and non-sectarian committee undertake to keep a watchful eye on campaign activities and call to the attention of political leaders any instances of appeals based on religious or racial prejudice.

Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of brotherhood of man and the Fatherhood of God.

BISHOP HENRY KNOX SHERRILL
*president of the National Council
of the Churches of Christ in the
USA*

BISHOP EDWIN V. O'HARA
*of the Roman Catholic Diocese
of Kansas City, Missouri*

RABBI SIMON G. KRAMER
*president of the Synagogue Coun-
cil of America*

ARTHUR S. FLEMMING
*president of Ohio Wesleyan
University*

GEORGE N. SHUSTER
president of Hunter College

JACOB BLAUSTEIN
*president of the American
Jewish Committee*

Endorsed by

STEPHEN A. MITCHELL, *Chairman*
DEMOCRATIC
NATIONAL COMMITTEE

ARTHUR E. SUMMERFIELD, *Chairman*
REPUBLICAN
NATIONAL COMMITTEE

In an effort to prevent election appeals based on racial or religious prejudice, the "Fair Election Practices Code," reproduced above, has been sent, in poster form, to the religious press, to councils of churches and of church women and ministerial associations, and also to Roman Catholic and Jewish leaders in local communities. It has been suggested that leaders of the three faiths get together in the local communities and be prepared to display the poster publicly, with the added endorsement of local party leaders and others in public affairs. Every community is urged to organize a non-partisan, non-sectarian committee of its own. Many are doing so.

NATIONAL COUNCIL OUTLOOK

Mission Study

... without tears

What problems of a coal mining town are rarely discussed in the daily newspapers?

Does the Christian Church have a future in the restless continent of Africa?

How well are resettled D.P.'s getting along in this country?

Where could our church group find recipes for African dishes?

These are some of the topics that are taken up in the books published this year by Friendship Press.

Friendship Press is the publishing name of the National Council's Joint Commission on Missionary Education which is marking its Golden Anniversary this year. The Press puts out a yearly collection of books and materials on home and foreign mission themes that are used by almost all denominations.

Each author is an expert in his or her own field, and the books sell in the hundreds of thousands each year.

A top seller—even before the big book-selling months of September and October—was Dr. Emory Ross' "African Heritage," which had already sold 50,000 copies by the end of August. The book takes up Africa's problems in terms of human rights, rural areas, literacy and education, Communist infiltration and the future of the Christian program there. Its author, a one-time Africa missionary, is head of the National Council's Africa Committee, a recognized expert who has been consultant to at least six governments, including that of the U. S., on African affairs.

Another top-flight source book, revised this year, is Rev. S. Franklin Mack's "This Is Africa."

Dr. Mack, director of films for the National Council's Broadcasting and Film Commission, and a long-time expert on audio-visual aids, has made the text lively with photographs, graphs and charts.

In "Human Crisis in the Kingdom of Coal," Dr. Richard C. Smith has made immediate and vivid the problems of a coal miner's life that are rarely mentioned in newspaper accounts of John L. Lewis' activities.

For ten years a mine-town minister, Dr. Smith received a public service award from the West Virginia Junior Chamber of Commerce for his efforts in

behalf of the miners. His book is partly a result of a tour of European and North American coal fields financed by the Hazen Foundation.

"The World Is My Home," is a novel about displaced persons who came to the U. S. in search of a better life. It is the first book in English by an Estonian D.P. who has had seven novels, a collection of short stories and two books of sermons published in his own language. Rev. Ewald Mand is now a minister in Massachusetts.

"Fun and Festival from Africa," by Rose H. Wright, one of the Fun and Festival series, has not only recipes but games, proverbs, music and ceremonies for entertainment programs.

Something Happened at Purdue

(Continued from page 11)

ley, was given by nine young actors, the Pilgrim Players, under the direction of Mrs. Edgar A. Walton, former professor of English and drama at Manchester College.

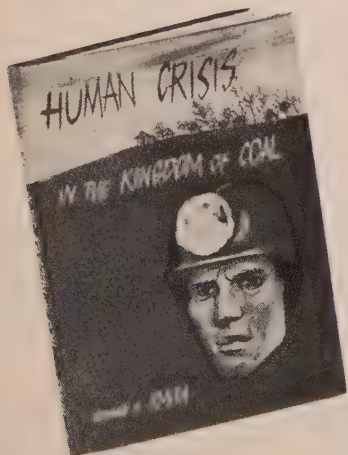
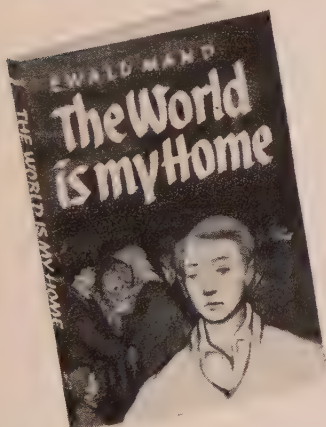
In morning discussion sessions called "Why Groups," delegates considered reasons for Christ-like living and the why of Christian action in their own lives.

Afternoons, in 24 "How Groups," conferees took up such subjects as vocations, Bible study methods, religious drama, music, local and state youth council work, Christian youth and war, Christian youth and the world church, Christian youth and political responsibility.

The conference, sponsored by the United Christian Youth Movement, followed up the program and emphases of the Call to United Christian Youth Action, launched last February.

A thousand people at Purdue sang, worshipped and talked together. The Christian Youth Conference did unite a thousand people—not so much in an organization as in a shared experience.

"United! Committed! In Christ!" was the theme. "United," youth said, "we are a driving, surging, dynamic power equal to any obstacle. Committed, we approach our common task with clear eyes and without hesitation. In Christ we find our leader and our purpose."



THE GROWING MOVEMENT FOR CHURCH UNITY

THE growing movement to counteract the divisiveness of Protestantism through the unifying force of both cooperative and organic unity has been most marked during the past few years. A climactic point of the cooperative movement was the constituting of the National Council of Churches two years ago. While the National Council provides a vehicle through which the churches may work together in common tasks and remains strictly aloof from any moves to advance organic unity, the number of National Council communions that have held independent conversations looking toward possible physical merger makes a noteworthy list.

On the national level, it includes the Congregational Christian Churches and the Evangelical and Reformed Church, three Presbyterian bodies, the American Baptists and the Disciples of Christ, and five Lutheran communions, one of which is the Augustana Lutheran Church.

The proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church, which received a temporary setback, was considered at the biennial conference of the Congregational Christian Churches at Claremont, Calif., and it was decided to continue negotiations.

Three Presbyterian churches, — the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S. and the United Presbyterian Church — have a committee studying possible union. The group hopes to have a plan ready for submission to the General Assemblies in 1953. In the meantime it recommended cooperation of the three communions in evangelism and stewardship, in men's work and in the field of the chaplaincy.

Churches which are members of the American Lutheran Conference have been considering a five-way merger—Evangelical Lutheran Church, American Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church and Augustana Lutheran Church.

The Southern Baptist Convention voted in May at its meeting in Miami, Fla., to continue its committee on relations with other religious bodies and

to authorize it to seek information on "how effective is the present teaching program of our denomination on the question of the church ordinances in the light of present-day conditions?"

The General Assembly of the Cumberland Presbyterian Church in June at Memphis agreed to keep its ties with the National Council of Churches but set up a "watch-dog committee" to check on the Council's activities, compile facts about the National Council and distribute them to individual presbyteries for their study and guidance for future action. The three Assembly boards which will continue working relationships with corresponding divisions of the National Council are the board of publications and Christian education, the board of foreign missions and the board of missions and evangelism.

A counterpart of this movement is developing in the local community, where cooperation through councils of churches and of church women long ago planted its roots. More specifically, we have the example of the Riverside Church in New York and of the Missouri Synod Lutheran ministers in St. Louis.

Largely as the result of association in the National Christian Teaching Mission in St. Louis, the Missouri Synod Lutheran pastors' conference there has decided to become an "ecumenical associate of the Metropolitan Church Federation.

New York's Riverside Church which has over 3,500 members from some 30 communions, has voted to seek affiliation this fall with the New York City Association of Congregational Christian Churches, in addition to its original connection with the American Baptist Convention, in order to enable it to "participate most effectively in the world-wide work of organized Christianity."

"It is in the local churches," said Dr. Robert J. McCracken, minister of Riverside Church, "that the steps must be taken that will lead to making an end of our divisions."

It would seem from the developments of recent years that the churches are making determined moves in this direction.

Essay Contest On Point Four

A nation-wide essay contest on "The United States and the Underdeveloped Areas," will be launched by the National Council of Churches on Nov. 1.

Sponsored by the Council's Department of International Justice and Goodwill, the contest is open to all U. S. young people between the ages of 15 and 23.

Contest instructions and posters are available from the United Christian Youth Movement, youth arm of the National Council.

Basic requirements are that contestants keep their essays to one thousand words or less, and that they deal with the moral responsibility of the U. S. and of the underdeveloped countries, although they may write on any phase of the subject they choose.

Primary aim of the essay contest is to rouse the interest of young people in the problems of Point IV and the interdependence of nations in a complex world, said Rev. Ernest Lefever, associate executive director of the Department of International Justice and Goodwill.

Cash prizes totalling \$1,800 will be awarded to the winners. Prizes will be awarded in two groups, to the high-school age essayists, 15 to 18, and to the college-age winners, 19 to 23. There will be two first prizes of \$400 each, two second prizes of \$200 each, two third prizes of \$100 each and twenty prizes of \$25 each. The contest is made possible by the Zelah Van Loan Fund.

The contest ends at midnight, March 31, 1953, and winners will be announced by May 15.

Final judges in scoring the essays are Dr. John C. Bennett, professor of Christian Ethics at Union Theological Seminary, New York; Mrs. Douglas Horton, a vice president of the National Council and former president of Wellesley College; and Mr. Eric A. Johnston, president of the Motion Picture Association of America and chairman of the International Development Advisory Board for the Point IV program.

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The Nation's Religious Roots

Show them the Way

... this week



THE need in everyone, especially in children, for spiritual guidance, is aptly embodied in the theme adopted for the 1952 Religion In American Life campaign to be held in November throughout the country.

This year's slogan, "Show Them The Way . . . This Week," illustrated by a poster of a little boy and girl being led to church by their mother and father will be made familiar to many millions of Americans during the coming weeks through the Religion In American Life program.

Backed by 22 national religious groups, and sponsored by a National Laymen's Committee, headed by Charles E. Wilson, Treasurer of the National Council of Churches and former director of defense mobilization, RIAL is essentially a community participation program.

Though helped nationally by American business and the advertising industry through the voluntary aid of the Advertising Council a successful RIAL effort depends upon vigorous local activity.

Twin-fold purpose of the Religion In American Life movement is to emphasize the importance of all religious institutions in American life, and to urge everyone to attend and support the church or synagogue of his choice.

This year's campaign, the fourth since the inception of the nation-wide program, will be marked by extensive advertising and other public information devices both nationally and locally.

The message of the 1952 campaign, which stresses the value of parents and children attending religious services together, will be carried to millions of homes by radio, television, newspapers, magazines, and other cooperating media. Many business firms have volunteered to turn over their usual advertising space to the Advertising Council in order that

this slogan may reach American families who do not attend church regularly.

Prime beneficiary of this movement has been and will again be the community. Last year when more than 3,000 communities participated, there were many reports of substantial attendance increases, and heightened interest in church activities. The benefits proved not merely temporary, but continued for a long time after the close of the November campaign.

Many churches reported record attendance, which in turn boosted membership, and made many inactive parishioners active once again.

Another benefit of RIAL was the tangible results secured from fund drives conducted during this campaign. Reports were numerous from churches which said that greater success in their fund-raising efforts could definitely be attributed to RIAL.

Also earning much praise was the free sample kit of materials and aids which went to thousands of communities throughout the country.

Mats will be provided without charge by a newspaper mat service to every paper throughout the country. Last year the equivalent of more than 2,700 full pages of advertising space was donated and used in this campaign.

In 1951 the drive was also helped by announcements on 256 radio network programs and 76 television shows. This year material will be made available to every local radio and television station.

Other millions of Americans will be reached by advertisements and notices appearing on billboards, bus and street-car cards, station platform posters and other outdoor signs. Last year more than 5100 giant billboard posters were used in addition to nearly 8,000 station platform posters, and over 89,000 bus and subway cards.

To Interpret the Refugee Situation

"Exactly the kind of man to present to American church audiences a picture of the refugee situation in Germany and elsewhere in Europe."—This was the way Dr. Wayland Zwayer, associate executive director of the National Council's Central Department of Church World Service, describes Albert Henry Lueders,



ALBERT HENRY LUEDERS

who is in the U.S. for ten weeks, beginning September 23.

Mr. Lueders, a layman, is foreign secretary of Hilfswerk, relief agency for German Protestant churches. He was born in London and educated in England and Germany. He spent 20 years in China, purchasing and exporting tea to various world markets. Repatriated to Germany in 1946, he joined the Hilfswerk staff the following year. His particular responsibility was to organize the reception of ecumenically contributed raw materials for processing within Hilfswerk's welfare program to support needy people in Germany.

In 1949 Mr. Lueders lectured in England for six months. He has wide acquaintance with the refugee problem in West Germany. In January of this year he made a 1,600-mile tour along the East border from Denmark to Austria, and in June and July he went into Austria and Trieste.

He is Hilfswerk's representative at all CRALOG and international church relief meetings both within and outside Germany.

Mr. Lueders' visit is jointly sponsored by the National Lutheran Council and the Central Department of Church World Service. His itinerary is being handled by Dr. Wayland Zwayer, Church World Service, 120 East 23rd Street, New York 10, N. Y.

Council Personalities

Miss Catherine Lee Wahlstrom, new associate executive director of the National Council's Department of Social

Welfare, has been in the social work field for more than 20 years and has had experience in a variety of types and aspects of social work.

Her present position entails executive responsibility for a department which works with private and public social agencies—secular and church-related—in a multitude of fields including prevention of juvenile delinquency, protection of children, care for the aged, control of narcotics, and family counseling. The department also represents the National Council in contacts with governmental and private social welfare agencies and strives for constantly better legislation in the social welfare field.

MISS WAHLSTROM

Miss Wahlstrom was born in Pittsburgh, Pa., and holds sociology and social work degrees from the University of Southern California and the New York School of Social Work.

In 1923 she became director of Community House, Los Angeles, Calif., for

the All Nations Foundation. Next she joined the staff of the Camp Fire Girls, in 1929, first as executive secretary of two city branches, then as national associate field secretary.

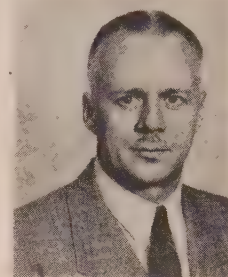
During the war years Miss Wahlstrom served as associate director of the USO-YWCA in Inglewood, Calif. From 1946 to 1950, as director of group work for the Church Welfare Bureau of the Los Angeles Church Federation, she worked closely with the "less-chance" areas of the city.

From 1950 to 1952 Miss Wahlstrom was a full-time student at the New York School of Social Work, obtaining a second master's degree, in social work and community organization. During this period she did field work at the Mental Hygiene Clinic at New York's Henry Street Settlement and at the Federation of Protestant Welfare Agencies, New York. At the settlement clinic Miss Wahlstrom worked with a psychiatrist on problems of children and their parents, using preventive psychiatry methods. At the Federation of Protestant Welfare Agencies she made a study of activity programs, facilities, leadership and finance in 36 New York Protestant homes for the aged.

Now a resident of Manhattan, Miss Wahlstrom says her main interests outside the job are hand-weaving and active sports.

The Rev. S. Franklin Mack, new director of films for the Council's Broadcasting and Film Commission, was one

of the founders of the Protestant Film Commission—a predecessor of the BFC—and of RAVEMCCO: radio, visual education and mass communication committee of the Foreign Mission Conference of North America, now the National



DR. MACK

Council's Division of Foreign Missions.

As director of films for the BFC, Mr. Mack is responsible for planning and supervising production of motion pictures and other audio-visual material, commissioned by the National Council and its constituent agencies. He also is in charge of liaison with the Hollywood motion picture industry.

Prior to joining the Council staff this June, Mr. Mack served for 21 years as secretary of the Board of Foreign Missions and Overseas Service, Presbyterian Church, U.S.A., where he was, successively, director of youth work, education and information, and audio-visual work. In the latter position he became a leader in development and use of films in the program of the Church.

Mr. Mack also played a leading role in the film production program of the Protestant Film Commission and was its vice president at the time the Commission joined the National Council.

In addition to his National Council post, Mr. Mack continues in an executive relationship with RAVEMCCO, furnishing leadership in its scholarship program under which Christian nationals are brought to the U.S. for intensive training in audio-visual and radio techniques.

As author and editor, Mr. Mack is responsible for two informative works about Africa: *This is Africa*, a pictorial background book, and *African Panorama*, a sound-slide film. He also edited *Asia Calling*, an album of overseas recordings for church use.

A native of California, Mr. Mack is a graduate of the University of California and the Biblical Seminary, New York. He is an ordained Presbyterian minister. Now a resident of Bound Brook, New Jersey, he names as his major outside interests playing the oboe, being a radio "ham," and doing photography. He is married and has one son.

New administrative assistant in the Council's Department of Stewardship and Benevolence is Miss Helen K. Wallace, former professor, college dean, writer and editor.

Previous to her affiliation with the National Council, Miss Wallace was with the stewardship and publicity departments of the American Baptist Convention and on the editorial staff of the American and Richards encyclopedias.

MISS WALLACE

Prior to these posts she was dean of the Maryland College for Women, Lutherville, Md., and for two years before that director of admissions for The Scudder School, New York. From 1938 to 1941 she served as dean of women and assistant professor of fine arts at

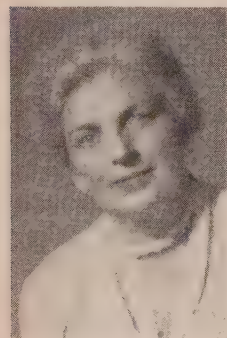
Hofstra College, Hempstead, N. Y.

Her first position was as dean of women and associate professor of fine arts at Franklin College, Franklin, Ind.,—the youngest dean in the U.S. at that time.

Born in Peabody, Mass., Miss Wallace received degrees from Pembroke College at Brown University and New York University. She also studied fine arts in the Courtauld Institute of Art at the University of London and Columbia University, New York, the former on a Carnegie art scholarship awarded her by the Institute of International Education.

Miss Wallace's present position includes writing and editing leaflets, articles, bulletins and folders on the subject of stewardship.

A writer in her free time, Miss Wallace is author of four books on stewardship and numerous articles on fine arts. She lives in Manhattan and names as her main outside interests writing on the history and appreciation of art, attending art exhibits, travel and reading.



Outlook

On The Figures

THE religious bodies of the United States added some 22,000,000 members between 1940 and 1950, compared with only about 5,000,000 persons between 1930 and 1940. The gain in 1951 over the previous year runs over 1,800,000. There has been no change of importance in the basis of enumeration, or in the method of compilation. For a long time, growth of church membership has exceeded that of population in continental United States. For the details see the current *Yearbook of American Churches*, which furnishes much fresh material.

These figures are, of course, variously interpreted, in accordance with the experience of the interpreter. Statistics themselves do not explain a trend in statistics. Because there has been no change of basis or method, the striking totals quoted must be of significance. Zealous and systematic evangelism must be one of the explanations. The upheavals and cataclysms of the times, the confusions and uncertainties, may be leading to new appreciations of moral and religious resources neglected in other eras.

Certainly the figures are on the positive side for the churches. Here is encouragement. Also, here are occasions for sober reflections. "Why do so many people make so little difference?" That can be heard, in churches and out. "Is this simply interest in religion, and not necessarily evidence of a religious awakening, or a witness to religion high and true?" "Do we lose influence as we gain in numbers?" "Were churches more influential in 1890 than they are in 1952?" The interpretation of statistics must often be done in the realm of the intangible.

The whole subject of church statistics still requires much slow and patient study. Sackcloth and ashes are called for. Those who know most about church statistics also know most about their defects. Further study can only proceed well if it is based upon more careful work. There is, for example, no substitute for accurate statistical work in the local congregations. Everybody knows the value of guesses dependent only upon the state of the digestion of the estimator. Whether these guesses are local or state or national, they do not contribute to an understanding of organized religion. There is fortunately evidence that guesswork is declining in scope.

The National Council at present has a very heavy responsibility in connection with the compilation and interpretation of church statistics for the nation. It is supplementing what congregations and denominations do. And this, like all other functions here, proceeds by means of voluntary cooperation. That is as it should be. But the whole process can be made more meaningful as mutual aid is developed among all those concerned.

One of the more obvious steps needed to improve church statistics is for *all* the religious bodies to compile *annual* reports from the local congregations. Another would be to try to secure uniform reporting on

a few items, leaving complete freedom to all bodies to gather such additional statistical information as they need. At present there seems to be fairly complete reporting only of membership (variously defined), and membership of Sunday and sabbath schools. We have still far to go before we can report *fully* on the number of clergymen, or the number of clergymen having charges, or the number of women in the ministry, or church finance.

Focus on Men—Churchmen's Week

JUST a year ago the United Church Men—a general department of the National Council—was formally inaugurated.

Now they make their first public bow in Churchmen's Week, to be celebrated October 12-19, as announced in the September OUTLOOK.

There are several aspects of this new week on the church calendar that are worthy of note.

First—it dramatizes the newly found unity of action among the churchmen of America. Laymen's Sunday has been celebrated hitherto on various dates by the different communions and by the Laymen's Movement for a Christian World. This year there is almost universal agreement upon the one date, October 19, which brings Churchmen's Week to a climax. The celebration of Men and Missions Day within the week—on October 12—is another example. It is cheering to note this evidence of concerted action in planning. It gives hope for accord in many other lines of action by the men of our churches.

Second—Churchmen's Week demonstrates the high purpose of United Church Men to revitalize the activity of men in the program of the church. "The Everyman Plan of Men's Work in the Local Church," one of the first publications of this new general department, contains the technic for doing this—a technic produced out of the successful experience of men's work departments of our several communions. Laymen's Sunday and Men and Missions Day spotlight this altogether vital operation of United Church Men in terms of a man's relationship to his own home church and also to the worldwide program of the church in general.

Third—*Churchmen's Week* portrays dramatically the fact that a man's religion extends out into all areas of his life—his home life, his daily work, his community activities—and into education, government and the welfare of youth.

The booklet on Churchmen's Week suggests many activities in the local church and community, in keeping with the themes of the various days.

All of us who have long prayed for the day when the men of the church would rise to the full measure of their responsibility as members of the Body of Christ, will welcome this evidence that a crusading movement is now under way to bring this about.

Has the UN Failed?

"THE UN has become an instrument of power politics," said Prime Minister Nehru last month. One hears these and similar critical words now and again. Just what lies behind such assertions? Perhaps now on the eve of the Seventh General Assembly we should step back and take a square look at the tall glass house on New York's East River. Churchmen who have done so much to prepare the way for the UN and who have followed its ups and downs with warm concern might well ask themselves two questions: Has the UN really failed? What can we do to make it work better?

The charge that the UN has become a tool of "power politics" seems to spring from its failure to keep the peace, to end the cold war. Some critics feel that the UN has strayed from its original task of preventing war and eliminating conflict between nations. To some of these critics the UN has already failed.

But has it? Perhaps the UN has failed only for those who expect too much. To expect the impossible is always a one-way ticket to disillusionment, if not cynicism. In the early days some enthusiasts hailed the UN as the last best hope of earth, as a shiny new super-gadget designed to banish forever the scourge of war. The super-gadget did not work. Look at Korea. To such persons the UN has failed.

These people who expect too much failed to recognize that the UN is not God. The UN is not a world government. The UN has not done away with national sovereignty, conflicting national interests, balance-of-power strategies, "power politics" or origi-

nal sin. These persistent elements in world affairs are likely to be with us for some time to come.

What then is the UN? The United Nations is a forum, a meeting place where sovereign states can work out their differences—if they are so disposed. The UN is an instrument to be used, misused or brushed aside by its member states. In a very real sense the UN is and must be "an instrument of power politics." The UN does not have political power itself—political power resides in the sovereign states. Thus, the UN does not have the power to prevent World War III. It cannot end the cold war. The UN does and must reflect the bipolar struggle of our time. It cannot transcend it, but it can provide a meeting place where the super-powers may work out their differences. The fateful decisions affecting the Soviet-free world conflict will not be made in the new UN Assembly Building. Such decisions must be made in Washington and Moscow.

What does this all mean? Two things. First, that the UN has not failed. Rather its member states, particularly the super-powers, have in some measure failed. (We should never blame the mediation process when labor and management fail to reach agreement.) Second, it means that all men of goodwill seeking a more peaceful world should bring their influence to bear primarily where effective decisions are being made. For us in America that means Congress, the State Department and the total political process through which our top decision-makers are selected.

Remembering that the UN is not God, but just ourselves, let us pray that God may use the Seventh General Assembly, our own government and each of us in transforming man's disorder into His design.

What the Nation's Press Is Saying About the Churches

"The entire Holy Bible in modern language that you can understand completely—every word of it! . . .

"The National Council of Churches . . . has fathered this far-reaching and important movement to bring the Bible's sacred writings up to now. The King James Version, translated out of the original tongues in 1611, was badly in need of modernizing *without changing the original thought*. . . .

"A national celebration will be held when the complete revised Bible is available at bookstores. . . .

"In Pine Bluff the Ministerial Alliance will join in, according to the best information available. Copies of the new Bible will be presented as a gift to some of our leading peace officers and civic leaders.

"Some few sects may reject the revised standard version to begin with, but in time it is believed that they too will be won over. Putting the Bible into the words that we read and speak today can, in the end, do much to weld the

vast and far-flung Protestant denominations into a more homogeneous whole."

Pine Bluff, Ark., *Commercial*,
July 27, 1952

"Gains in church membership that run parallel to increases in crime and moral laxity are among those phenomena of life in America for which there is no easy explanation. The new Yearbook of American Churches, published by the National Council of the Churches of Christ in the U.S.A., is explicit in noting increasing membership in the churches that actually outpaces in terms of percentage the increase in population. . . .

"The odd fact has been noted many times that the percentage of church members in this country is greater than it was in the colonial period, when we like to think the moral foundations of the nation were laid. Total church membership today is 88,673,005.

"For a nation that has no state religion and no form of compulsion over the religious beliefs of any person, the

figures are remarkably high.

"But when we turn to the opposite side and note the appalling increase in crime, the mounting problem of delinquent youth, rackets, and divorces, we can only conclude that America has a split personality that needs careful diagnosis. After all, there are some 70 million who have no church affiliation and among these are millions of children who never come within the influence of any religious training at all.

"We are sometimes tempted to regard church membership as identical with sincere religious faith. In too many instances that is not so. In so far as it represents a growing moral activation among our people, the increase in church membership is an encouraging sign. The churches themselves, we imagine, would be the first to concede that with the adding of new members to its rolls its task in leavening the country with moral ideals is not ended, it is made more imperative."

Ithaca, N. Y., *Journal*
September 9, 1952

Our Religious Life As Foreigners See It

"In Europe the clergy are spiritual counsellors to their people in a more personal way than in America," commented Hans



DR. PRIES

Pries, a German scholarship student who studied at New York's Union Theological Seminary.

"But after all," he went on, "Christianity is much more than a personal religion. Our churches in Europe must learn to take col-

lective responsibility in the constant war between good and evil."

A doctor of theology at 25 despite compulsory military service, Hans was one of 36 students brought to this country by the National Council of Churches and the World Council for a year's study. Twenty-one seminaries, representing 11 cooperating denominations, are acting as hosts.

Like most of the others, Hans comes

from a country where the churches exert very little influence on political and cultural life. One of the major ideas the students want to take back to their own countries is the American concept of the churches working together to build a Christian nation.

Young Dr. Pries came out bluntly with the opinion that study in America is more important for foreign theological students than for any other category of the 30,000 students temporarily in this country. "Ministers preach to many thousands of people during their lifetime," he said. "And the close friendships they make in other countries help them to preach the brotherhood of man with their hearts as well as their minds. When one is brought up in a certain tradition, there is so much that goes unquestioned. Our study of the American churches opens our eyes for the first time to the good and the bad in our own."

Dr. Pries spent the summer attending a group of youth camps under the auspices of the Presbyterian Church, traveling 10,000 miles, to California and back East.

Hans Karwehl, son of a consistently anti-Nazi Lutheran pastor in Osnabrueck, first decided to devote his life to the ministry when he returned from a Russian prison camp to help his father work in a parish 80 percent destroyed by air raids.

"My formal study heretofore has been theologically very much gold," he said when he first arrived in America. "Now I must learn how to change it into coins for the people."

Mr. Karwehl worked this summer in Chicago in a students-in-industry project.

During the six years in which the scholarship program has operated, more than 250 ministerial candidates and trainees for other types of religious work have studied in this country. For the academic year 1952-53 the program is sponsoring 45 students representing 14 countries and 26 churches. They will be studying in 29 theological schools or seminaries in this country. The largest number of them (24) come from Germany. There are three from Finland, two each from Ceylon, Denmark, Italy, Japan, and Norway, and one each from British West Indies, Burma, France, Holland, Korea and Lebanon. There are four women in the group.

Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations, commented on the strenuous lives the students are leading.

"I am tremendously impressed by the determination of these leaders in tomorrow's world-wide church," he said. "They have done a superb job of entering into the full life of the seminaries, and of adjusting to an atmosphere very different from the European system of largely discretionary study. In addition, they participate actively in the life of parishes and youth groups and still have energy left for outside speaking engagements."

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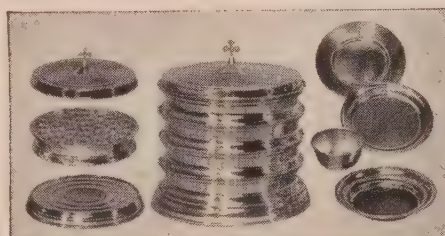
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By Ronald Bridges

LOOKING and LISTENING

By now most of you have heard about the Missouri Synod Lutheran TV series, **THIS IS THE LIFE**. Its premiere was a big occasion last month in New York with the National Council sharing in the honors heaped upon the Lutherans and Family Films of Hollywood.

My experience in this field leads me to believe that the discipline of a difficult medium like broadcasting enforces a kind of practical ecumenicity which round-tables and conferences of the ordinary sort have never remotely achieved. Suffice it to say that the negotiations that led to our supporting this series were long and delicate, with much patience and forbearance evidenced on both sides. At times there was little more than the jeers of our brethren on the sidelines who were so sure that it never could be done. Anyway, at this writing, 41 TV stations in the United States are carrying this remarkable series of films on public service time, and the Missouri Synod Lutherans have money in hand, originally allocated for purchase of time, which they will doubtless use to begin another sequence of the same kind of films to evangelize people quite outside the church.

The Radio Workshop at Butler University was very impressive this year. I was in on the last two days of the three weeks and found that Rev. Charles Schmitz, the director, had brought the group of 27 to a remarkable state of spiritual conviction. One hardly expects a technical work group to reach a high plane of spirituality and yet the last sessions were very close to old-fashioned prayer meetings, with one after another of the members giving testimony. It was particularly moving to hear the 7 representatives from foreign countries telling of their determination to go back and use radio with fresh consecration to spread the Gospel.

Each of these extended summer workshops makes awards for programs of particular excellence. This year awards went to the following, selected from the 56 programs submitted in the competition: "College Town—1951," Station KWLC, Luther College, Decorah, Iowa; "Forum of Better Understanding," Station KMJ, Fresno, Calif.; "Good News," Cleveland Church Federation; "Religion at the News Desk," New Haven Council of Churches; "Religion Makes News," Council of Churches of Syracuse and

Onondaga County, Syracuse, N. Y.; "Church World News," United Lutheran Publication House, Philadelphia; "Moral Side of the News," Station WHAS, Louisville; "Religion in the News," Oklahoma City Council of Churches, Oklahoma City; "Good News," Zion United Church and Station CHAB, Moose Jaw, Sask., Canada; "The Sanctuary," Muskingum County Ministerial Association, Zanesville, Ohio; "Children's Worship Time," Lake Avenue Baptist Church, Rochester, N. Y.; "One in a Million," First Presbyterian Church and St. John's Episcopal Church, Mason City, Iowa; and "Road to Calvary," Station WBNS, Columbus, Ohio. The judges were John W. Bachman, A. R. Edyvean, Anne F. Griffen and Charles H. Schmitz.

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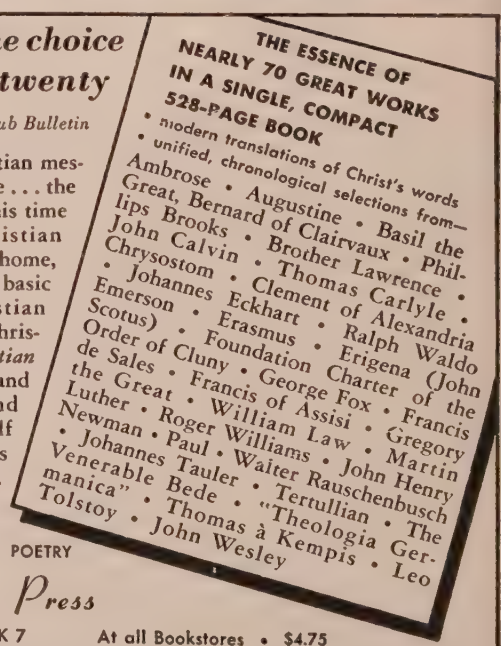
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Pamphlets for Your Library

The following eight items are available from the New York office of the General Council, 297 Fourth Avenue, New York 10, N. Y.:

Churchmen's Week—October 12-19, describing the week's program. General Department of United Church Men, 12 pages, 5 cents.

1952 Yearbook of American Churches, edited by Benson Y. Landis. Facts, statistics, discussion about all American religious bodies. Now published annually. Illustrated with charts and graphs. Cloth bound \$4.00.

Toward Lasting Peace. Twelve well-known women, expert in their respective fields, interpret the individual's responsibility. General Department of United Church Women, 64 pages, illustrated, 75 cents.

O, Worship the Lord! Four brief series of worship by Dr. Georgia Harkness, one of them suitable for radio presentation. General Department of United Church Women, 16 pages, 20 cents.

Ministering to People-on-the-Move by H. Conrad Hoyer. Commission on Emergency Services, 16 pages, illustrated, 25 cents.

The Parsonage by Elbert M. Conover. Prepared by an authority in the church building field, illustrated. Bureau of Church Building and Architecture, 36 pages, \$1.00.

The Congregation Serves Older People, Department of Social Welfare, 4 pages, illustrated, \$3.75 for 100 copies.

Narcotics by Paul L. Tilden. A statement on the problems of narcotic addiction, especially youth addiction, as related to the church. Departments of Social Welfare and Pastoral Services, 18 pages, 15 cents.

The following pamphlet may be ordered from the Midwest Office, 79 East Adams Street, Chicago 3, Ill.:

Standard Leadership Curriculum for 1952. The annual edition of the program of leadership education for workers in the church and related agencies. Division of Christian Education, 29 pages and covers, 35 cents.



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The CHURCHES WORKING TOGETHER

Plan For A-Bomb Workers

THE Ohio Council of Churches is drawing up special plans to provide spiritual services for 30,000 workers who will construct Pike County's \$1,200,000,000 atomic energy plant.

Rev. W. Henry Shillington, council executive secretary, declared recently: "Religious leaders at the other great atomic projects are frank to admit they started late and never caught up. We don't intend that to happen here."

He said the job of organizing worship facilities and religious education for 30,000 additional people and their families in one sparsely-populated section is "the greatest challenge the council ever has faced."

Local Missionary Work Planned

What is believed to be the first missionary committee of a local interdenominational group is contemplated by the New Haven (Conn.) Council of Churches.

Rev. John W. Abbott, council executive secretary, announced that the body's board of directors has voted to establish a commission to study the need for a missionary committee, and added it was a "strange commentary" on church councils that they have not undertaken missionary activity previously.

Mr. Abbott said that among the functions a missionary committee would perform are furthering missionary interest through radio, television, speakers and other publicity media, and sponsoring special mission institutes and seminars.

Council Strives For State FEPC

In an unprecedented action, the Pennsylvania Council of Churches currently is polling all candidates for the Pennsylvania general assembly on whether they will vote for fair employment practices legislation in 1953. The replies, and also refusals to reply, will be publicized by the council.

Previous efforts to outlaw job discrimination because of race, creed, color or national origin have failed repeatedly in the Pennsylvania legislature.

Commenting on the council's FEPC drive, Rev. Jesse Reber, the acting general secretary, said:

"Until now, the council has favored establishment of a fair employment practices commission but has been passive about it. . . . There's a moral obligation to be filled here."

Rehabilitation Program Initiated

The Massachusetts Council of Churches has joined with two other Massachusetts religious bodies in a project designed to rehabilitate former prisoners at the Concord (Mass.) Reformatory.

The two other cooperating organizations are the Boston University School of Theology and the Massachusetts Congregational Conference and Missionary Society.

Under the plan, church parishes will be called on to find a job, a home and neighborly fellowship for men who have paid their debt to society. Special parish committees will study their communities to find employers and homes for ex-prisoners and also will conduct community education concerning ex-prisoner rehabilitation, pay prison calls on persons scheduled for release and maintain liaison with prison chaplains.

Fight to Change City Zoning

A zoning rule which excludes churches, currently in effect in a suburb of Indianapolis, Ind., will be fought in court by the Church Federation of Indianapolis in cooperation with the Indianapolis Hebrew Congregation.

The area in question, Meridian Hills, has been zoned as "exclusively residential" and does not permit churches, schools or commercial establishments within its boundaries.

The Indianapolis Church Federation and Hebrew Congregation have announced that they are prepared to carry the case to the Supreme Court if necessary.

New Leadership

Dr. Ross W. Sanderson is organizing director for the newly-established department of church survey and planning of the Detroit (Mich.) Council of Churches.

Dr. Sanderson formerly served as director of the research department for the board of home missions of the Congregational Christian Churches.

The Rev. Theodore L. Conklin is new associate general secretary for the New York State Council of Churches. He is pastor of the First Baptist Church, Cooperstown, N. Y.

Mr. Conklin was educated at Colgate University and Crozier Theological Seminary, and held Baptist pastorates in DeRuyter, Brookfield, Stillwater and Owego, all in New York. Since 1950 he has been editor of the *New York State Council Reporter*.

Book Notes

Classic writings of the Christian Church from its first century through the Reformation in England will be presented in the proposed "Library of Christian Classics," Westminster Press in collaboration with the Student Christian Movement Press of Great Britain, plans to bring out a series of 26 volumes.

James Rietmulder has been appointed director of Association Press, publication department of the National Council of Y.M.C.A.'s, succeeding Lawrence K. H. who is retiring. He has been connected with Association Press for the last 15 years and has developed books in family life, recreation, social work and religious fields.

A proposed joint hymnal for the Presbyterian and Reformed denominations will be edited by Dr. David H. Jones of Princeton Theological Seminary. Dr. Jones is a composer of church music and has taught hymnology at Westminster Choir College and Princeton.

The sponsoring denominations are the Presbyterian USA, Presbyterian in America and Associate Reformed Presbyterian. The Presbyterian Church in Canada also plans to join the hymnal project.

An ambitious publishing venture will be undertaken by the Lutheran World Federation.

It is a Lutheran World Encyclopedia "embracing the entire cycle of Lutheran interests, doctrine and action."

Production of the manuscript for the 800-page volumes (or about 2,560,000 words) will be financed by the Federation, which will turn the material over to publishers without charge. It is estimated that the project may take several years to complete.

William B. Eerdmans Publishing Co., Grand Rapids, Mich., has announced that competition for its \$5,000 Biennial Fiction Award will close September 1, 1953. The purpose is to promote and foster the art of fiction writing which aims to depict the Christian faith as it may be dramatized in human life.

The Zondervan Publishing House, Grand Rapids, Mich., is also conducting a similar contest, the \$5,000 Third International Christian Fiction Contest, which closes December 31, 1952.

CHRISTIANITY AND UNHEALTHY EMOTIONS:

A Review by Paul L. Tilden

Psychology, Religion and Healing

By LESLIE D. WEATHERHEAD, Abingdon-Cokesbury Press, Nashville 2, Tenn., 1940.

It is the purpose of Dr. Leslie D. Weatherhead in *Psychology, Religion and Healing* to make a critical study of the known non-physical methods of healing, to examine the principles underlying them and the techniques employed to express them and to offer some conclusions regarding further investigation and action in this field.

Few people are better fitted by training and experience to offer this comprehensive study. Dr. Weatherhead has successively served as chaplain, lecturer in psychology, and minister, since 1936, at the City Temple, London.

Into the book have gone the author's Lyman Beecher lectures delivered at Yale University in 1949, the substance of a thesis for the degree of doctor of philosophy, and extensive excerpts from many of his other writings in the field. The result is a rather formidable volume (543 pages) which, by virtue of the wealth of material offered, as well as its importance, merits study rather than casual reading.

The author notes that the place given to healing in the ministry of Jesus and the life of the primitive church has gradually declined in emphasis through the centuries. To a degree, the emergence of modern psycho-therapy has called new attention to the psychical or spiritual factors in illness concerning which religion has a proper interest.

In establishing this point, the author summarizes the findings of the psychologist and psychiatrist by saying that Freud, Adler, Jung, McDougall and the rest all recognize that far below the level of the conscious mind, and far deeper than the level on which the will operates, conflicts rage amongst the instinctive emotions of man—conflicts which can produce acute mental distress such as depression, insomnia, hysterical outbursts of weeping or anger, or both; conflicts so intolerable that the mind seeks relief from its burden by inducing disabling bodily symptoms."

Dr. Weatherhead gives the following outline of the way of healing through modern psychological techniques:

"1. The discovery, with the skilled

help of the psychologist, of those factors in the deep mind, often going back to infancy—and in the early part of the treatment usually unconscious—which led the patient to adopt a faulty pattern of reaction to difficult situations.

"2. The recognition of the motives that led him to adopt that pattern and of the way in which it 'congealed' and hardened; determining forthwith his subsequent way of meeting life's demands.

"3. The determination to substitute a true reaction for the faulty one, using all the aids open to him, such as auto-suggestion, positive thinking, the banishment of self-pity and the use of religious insight and faith."

Turning to the newly opened field of psychosomatic disease, the author points out that illnesses "long regarded as entirely physiogenic are more truly described as the effects in the body of disharmony in the mind or soul; the organic concomitants not merely of psychological disharmonies, but of spiritual ones."

Because of these factors, Dr. Weatherhead believes that to say nowadays that religion "has no relation to physical illness is more than ever absurd. For what has a greater influence over unhealthy emotion than the Christian religion in its purest, least sectarian form? To separate religion and healing as though they never had any vital relationship is to make nonsense of most of the healing acts of Jesus Christ and of all the undoubted 'cures' obtained through religious means already studied in the earlier part of this book. To say that religion has no relation to psychological illness seems to me equally unsound. To take only one group of cases, guilt, repressed or conscious, is most certainly a fruitful cause of both physical and psychological, as obviously of spiritual, illness. Unless the physician can deal with guilt, then it would seem logical to argue that he cannot effect a radical cure. It is not usual for the physician or the psychologist as such to say, 'Thy sins are forgiven thee.' Has not religion, then, a vital part to play in the cure of certain kinds of illnesses such as those caused by guilt?"

Dr. Weatherhead believes that "much of the future progress in the art of healing the body will come along lines that recognize, and have an answer for, the healing of the soul. More people are sick because they are unhappy than unhappy because they are sick."

By healing is meant "the process of

restoring the broken harmony which prevents personality, at any point of body, mind, or spirit, from its perfect functioning in its relevant environment; the body in the material world; the mind in the realm of true ideas and the spirit in its relationship to God."

If this definition of healing is accepted, it becomes obvious that help in the healing process should be sought from those who are prepared to contribute in their particular realm; physician and surgeon in the organic, the psychologist and psychiatrist in that of the mind or intellect, and the religionist in the realm of the spirit in its relationship to God. Each of these should be conscious that a whole (healthy) man is not a body, mind, or spirit, but an integrated unit of all three. The author does emphasize one of the most promising findings in modern therapeutic practice, namely, that the most productive results are achieved when the healers themselves operate in the spirit of mutual understanding, appreciation and cooperation.

The volume is an outstanding one in an important field and will prove to be exceedingly helpful to ministers who wish to see the healing phase of their ministry in its historic perspective and its relationship to current developments in the healing sciences as well. For the physician, psychologist, and psychiatrist it will likewise be valuable in clarifying a picture which has often been distorted, of the interest in and available contributions of sound religion to the process of healing.

The Reformation of the Sixteenth Century

By ROLAND H. BAINTON, Beacon Press, Boston, \$3.75.

The best living authority on the Reformation, the Yale historian whose definitive biography of Martin Luther under the title "Here I stand" won a distinguished award, now presents a popular account of the sixteenth century revolt against Rome.

Professor Bainton covers the whole sweep of the Reformation during its first century, including the Lutheran, the Zwinglian, the Calvinist, the Anabaptist and the Anglican phases. He gives us not only the main facts but also an appraisal of their significance. He is especially felicitous in indicating the points at which the different branches of the Reformation agreed or differed with one another. The concluding chapters are a well-balanced interpretation of the influence of the Reformation in the political and economic spheres. Another important interest is the attitude of both Roman Catholic and Protestant leaders toward real religious liberty.

SAMUEL MCCREA CAVERT

(Continued on page 24)

ev. Paul L. Tilden, associate director of the Council's Department of Pastoral Services, is especially in charge of its Commission on Ministry in Institutions.

BOOKS

(Continued from page 23)

African Heritage

By EMORY ROSS, Friendship Press, New York, \$2.00.

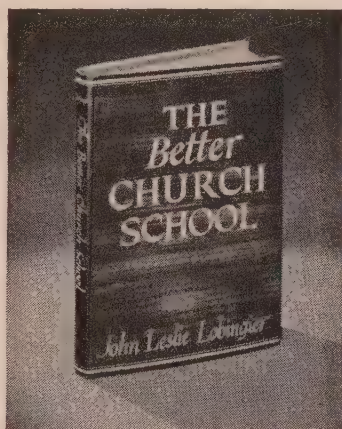
The current concentration of mission study on Africa and the new place which Africa is occupying in world affairs give immediate timeliness to this volume. It is written by the best American authority on Africa, for most of his life a missionary in Africa and now director of the Africa Committee of the National Council of Churches. Dr. Ross presents a gripping—even exciting—picture of the Africa of today in which three forces struggle for the minds and hearts of its people: "animist communalism, Stalinist communism, and the Chris-

tian community."

Dr. Ross is primarily concerned with the relation of the Christian church to African problems and sees its responsibility in broad and statesmanlike terms. He shows the African as claiming human rights which can no longer be denied. He pictures the racial tensions and the handicaps under which American missionaries labor because of the racial discriminations in the U.S. He describes the upheaval taking place in the village life as literacy and education advance. He analyzes the communist infiltration of the continent. Here is an informing, penetrating and challenging study of an area which is rapidly coming into great significance.

SAMUEL MCCREA CAVERT

(Continued on page 25)



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Books Received

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GOD DEMANDS REPARATION, Emerick B. Scallan, William-Frederick Press, New York, N. Y.

GLORY OF THE MORN, Edith Hancock, Bruce Humphries, Inc., Boston, Mass.

MY CATHOLIC CRITICS, Paul Blanchard, Beacon Press, Boston, Mass.

RELIGIOUS FAITH, LANGUAGE AND KNOWLEDGE, Ben F. Kimpel, Philosophical Library, New York, N. Y.

GOD SO LOVED, Walter Barlow, Fleming H. Revell, Westwood, N. J.

MEN AS TREES WALKING, Margaret Applegarth, Harper & Bros., New York, N. Y.

FREEDOM MOVES WEST, Charles H. Lyttle, The Beacon Press, Boston, Mass.

HERALDS OF A LIBERAL FAITH, Vol. 4, THE PILOTS, Samuel Atkins Eliot, editor, The Beacon Press, Boston, Mass.

THE CHRISTIAN READER, Stanley I. Stuber, Association Press, New York, N. Y.

OPPORTUNITIES IN PROTESTANT RELIGIOUS VOCATIONS, John Oliver Nelson, Vocational Guidance Manuals, Inc., New York, N. Y.

JOYOUS ADVENTURE, David Alexander MacLennan, Harper & Bros., New York, N. Y.

GOD AT WORK, James Parkes, Philosophical Library, New York, N. Y.

PICTURES OF THE WAY, Harold Floreen, Augustana Book Concern, Rock Island, Ill.

THE AUTOGRAPH OF GOD, Archer Wallace, The Macmillan Co., New York, N. Y.

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CHURCH WORK IN THE CITY, Frederick A. Shippey, Abingdon-Cokesbury, Nashville, Tenn.

THE UPWARD CALL, Henry David Gray, Abingdon-Cokesbury, Nashville, Tenn.

A STUDY IN ST. MARK, Austin Farrer, Oxford University Press, New York, N. Y.

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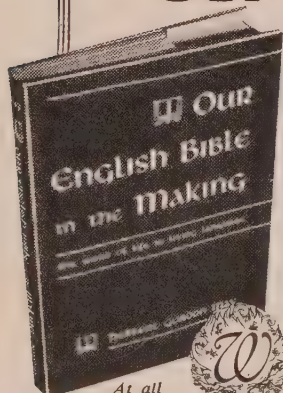
THE MORAL NATURE OF MAN, A. Campbell Garnett, Ronald Press Co., New York, N. Y.

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BOOKS

(Continued from page 24)

Christian Reader

Compiled and edited by STANLEY IR-
STUBER, Association Press, New
York, \$4.75.

The true history of the Christian Church," Dr. Stuber observes, "is found in its devotional literature." Here, more than in theological treatises, are the un-
fading springs of the Christian life. Moreover, there is a timeless quality in the books that record the mystic's experience of God and the saint's devotion to Christ. There is likewise a universal quality. The devotional classics transcend not only our denominational differences but also, to a large extent, the division between Catholic and Protestant, and disclose a deeper level than mere creedal or national separatisms. It is selections from these great utterances of the Christian soul through the ages that Dr. Stuber has brought together in convenient and usable form. He arranges his selections in five major classifications, usually following a chronological order. The first covers the "spiritual foundations of early Christianity," with selections from Jesus, Paul, Clement of Alexandria, Tertullian, Basil the Great, Ambrose, Chrysostom and Augustine. The second section gathers around "Christian lights in the dark ages," and presents illumination from Gregory the Great, the Venerable Bede, John Scotus Eriugena, the Foundation Charter of the

Order of Cluny, and Bernard of Clairvaux. Section three explores "the way of the Christian spirit," where we meet Francis of Assisi, Johannes Eckhart, Johannes Tauler, the author of Theologia Germanica, and Thomas à Kempis. In the fourth section we come to "the great spiritual Reformation." Here we are introduced to Erasmus, Martin Luther, John Calvin, Francis de Sales, Roger Williams, George Fox, Brother Lawrence and William Law. The fifth section, bringing us down to the twentieth century, is entitled "the awakening of practical Christianity." The figures which are selected as typical in this era are John Wesley, Thomas Carlyle, Ralph Waldo Emerson, Phillips Brooks, Leo Tolstoy and Walter Rauschenbusch.

Preceding the selections from each of these great Christians there is a brief biographical interpretation of the man. Most of these sketches come from the pens of well-known writers. In cases where no satisfactory material was available in appropriate form, Dr. Stuber presents a biographical note of his own.

There will inevitably be many differences of opinion as to why this-or-that figure or this-or-that passage was either included or omitted. But there can be no doubt that Dr. Stuber has done a superb job of selecting and editing. He has provided a treasure-house of classic devotional material to which we will turn again and again.

SAMUEL MCCREA CAVERT

(Continued on page 26)



THE KINGDOM IS YOURS

by LOUIS H. EVANS

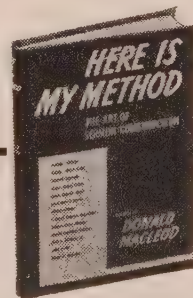
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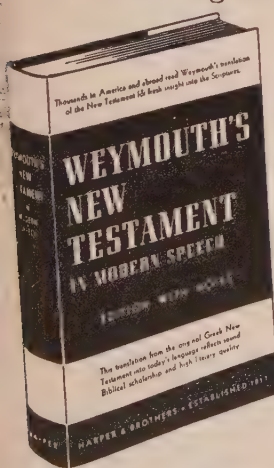
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BOOKS

(Continued from page 25)

The Counselor in Counseling

By SEWARD HILTNER, Abingdon-Cokesbury Press, Nashville 2, Tenn., \$2.50.

The Associate Professor of Pastoral Theology in the Federated Theological Faculty of the University of Chicago has written a helpful book for all ministers who are seeking to improve their personal effectiveness in their ministry of counseling.

In spite of the fact that to be most useful the volume needs as a prerequisite some solid reading and experience in the theory and practice of pastoral coun-

seling, Mr. Hiltner's readable and incisive style will make the book of value to many who are relatively new to the technical aspects of pastoral counseling.

The prime thesis of the book is the important bearing of personal factors in the counselor upon the success or failure of the counseling process. The author selects 14 areas where such factors are important and elucidates them by means of his criticisms of verbatim reports of counseling experiences. Chapters are given to consideration of these factors in the counseling situation under the headings: Action, External, Shyness, Knowledge, Flexibility, Concentration, Timing, Embarrassment, Charm, Hostility, Convictions, Friendship, Em-

pathy, and Perspective.

The theme of the book is an important one, for everyone with counseling experience knows that even a solid knowledge of theory and technique is not always prevent subtle and often unrecognized personal factors from creeping into the counseling situation, robbing it of the fruitfulness which might otherwise have. Sometimes guarded pastors may exact fees, not in terms of dollars, but in terms of personal emotional satisfactions, which detract from the major objectives of the endeavor. One illustration of this danger is presented by the author in his chapter "Charm in Counseling" in which he criticizes the efforts of a young counselor by saying, "he does not see to getting what he calls trust and respect was the *sine qua non* of the whole situation for him—that without which he would feel an utter failure. In striving so hard to get it, he gave no help to Irene and may even have confused her further by telling her how understanding he was and yet not demonstrating real understanding at all."

The counselor who uses this volume as a mirror to his own personal motivations in counseling will be likely to find the process helpful and beneficial.

PAUL L. TILLEY

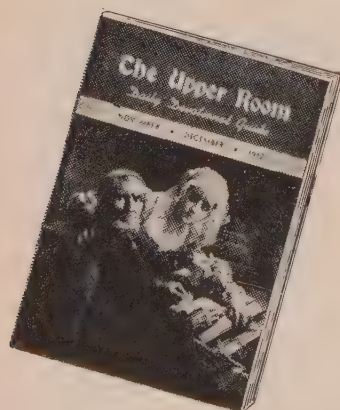
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Making Prayer Real

By LYNN J. RADCLIFFE, Abingdon-Cokesbury, Nashville, \$3.00.

Popular in form and substantial in content, this book by the minister of the Hyde Park Methodist Church in Cincinnati arrests attention on the first page and holds it. Dr. Radcliffe's style is brisk and forceful. His use of illustrative material is skillful. And he says something important to say on the most important of subjects.

Prayer is described as "the very heart of religion." Dr. Radcliffe's treatment of it moves partly in the field of interpretation of its meaning for human life, partly in the realm of the discipline and techniques by which the art of prayer is attained. It is at the latter point that he makes his chief contribution. Familiar with the masters of prayer throughout the centuries, he shows the paths which they have followed in the quest of the spirit. He makes the mystical experience of communion with God seem something that is within the reach of ordinary men and women.

SAMUEL MCCREA CAVES

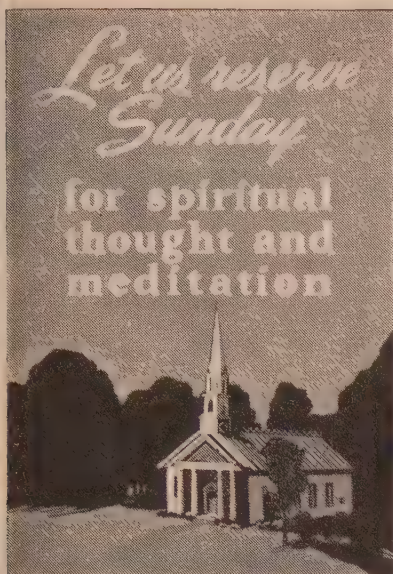
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B 770 Easter—he is risen.

B 901 Recreation will be re-creation if you take your Religion with you.

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C 17 What profit? To gain the whole world and lose your own soul.

C 18 Prayer is a golden river at whose brink some die of thirst while others kneel and drink.

C 21 Christ has kept faith with us; let us be faithful to Him.

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BOOKS

(Continued from page 26)

How to Live a Richer and Fuller Life

By EDGAR F. MAGNIN, Prentice-Hall, Inc., New York, \$2.95.

"How to Live a Richer and Fuller Life" is full of insights arrived at after a long study of the sources of wisdom and experience in observing and dealing with the problems of living.

Dr. Magnin, the author, has been Rabbi of Wilshire Boulevard Temple in Los Angeles for more than 35 years.

The volume aims at helping persons to better living by suggesting a satisfying interpretation of some of the common factors of daily living. There are chapters headed "Discover Yourself," "Be a Practical Idealist," "Don't Be a Successful Failure," "Here's to Health," "Widen Your World," "Believe and Be Sane," "The Way of Wisdom." Whereas the interpretations offered are philosophically idealistic, they have a distinctly pragmatic flavor.

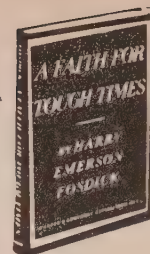
The method employed differs from that of many books now current in the better living series. It does not use the psychological approach which begins with an analysis of the root factors in human behavior and proceeds to interpret experience in the light of its findings. In several places, however, the author approaches areas where this type of treatment is called for—notably in the chapter "Here's to Health." Because the method is not followed in dealing with fear, anxiety, suppression and repression, the results are not always satisfactory.

Both the method and distinctive contribution can be seen clearly in glimpses of the author at work with persons who come to him with problems. In one case the description of such an interview begins with the words, "I explained." Here the method is not that of the counselor who uses the findings of science in helping people to help themselves to insight, but rather that of the pastor and teacher who points out the way of wisdom. The method is didactic and the substance belongs in the field of wisdom literature. As such, it is exceedingly valuable and will well repay those who read it. In many places high levels of thinking and expression are reached. The chapter entitled "Widen Your World" closes with the paragraph:

"Lift the flaps of your own mental tent, and scan the horizon beyond the limits of physical sight and across the boundaries of prejudice and ignorance. Enrich your life with the fruits of all the world. You are the one who can stretch your own horizon; you are the person responsible if that horizon is small."

PAUL L. TILDEN

(Continued on page 30)



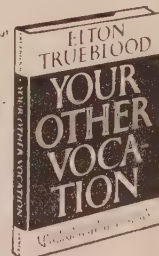
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10:24 Let no man seek his own, but every man another's wealth.

Psalms
119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help;
I hope in thy words.

THOMAS NELSON & SONS

BOOKS

(Continued from page 28)

Great Voices of the Reformation

Edited by HARRY EMERSON FOSDICK, Random House, New York, \$5.00.

Dr. Fosdick has selected, with keen insight and sure judgment, those parts of the Reformers' writings which really give the heart of their message. Their total work, of course, reaches almost to the dimensions of a library. Out of this extensive harvest Dr. Fosdick has winnowed the choicest grain. The reader gets to the center of the Reformation without being lost in marginal matters. In a general introduction Dr. Fosdick

sets forth his interpretation and appraisal of the Reformation as a whole, in terms of its spiritual meaning and historical significance. In the case of each of the Reformers he gives a brief original review and estimate of the man and his permanent contribution.

The figures which Dr. Fosdick thus brings alive for the reader are John Wycliffe, John Huss, Martin Luther, Philip Melancthon, Huldreich Zwingli, John Calvin, John Knox, the Anabaptists, Richard Hooker, Cotton Mather, Jeremy Taylor, Roger Williams, George Fox, John Woolman, and John Wesley. In a brilliant epilogue, Dr. Fosdick sums up his understanding of the Reformation.

SAMUEL MCCREA CAVERT

The Manual of Corporate Giving

Edited by BEARDSLEY RUMML, National Planning Association, Washington D. C., \$6.75.

Beardsley Rumml and his associate Theodore Geiger, startled the world with business with the publication of the well known booklet "The Five Percent." This 48-page booklet gave rise to such a volume of requests for information on how corporations might give five per cent of their profits to well educational and scientific activities that a much larger complete volume of information was needed.

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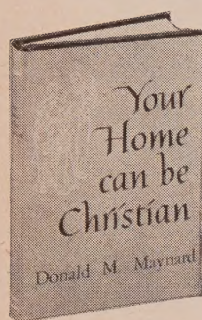
A second group which should make great use of this book is the recipient organizations: hospitals, colleges, universities, Y.M.C.A.s, community chest organizations and the like. They will do well to study especially the sections by Mr. Rumml himself which indicate the qualifications and the types of reports which are of use to corporation executives as they frame their policies of contributions.

The book does not deal in any great detail with giving to religious organizations, for this has in the past presented peculiar difficulties in the minds of some corporation executives.

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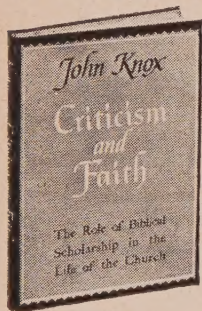
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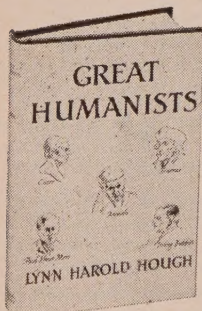
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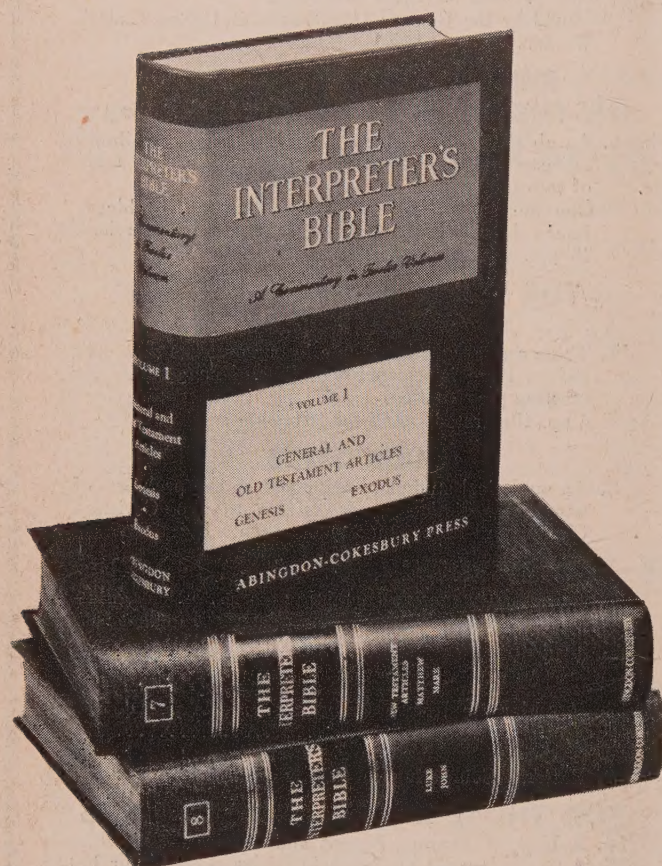
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